

## DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

PARTRIDGE AND BRITTAN, PUBLISHERS AND PROPRIETORS, NO. 300 BROADWAY—TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. III.—NO. 36.

NEW YORK, SATURDAY, JANUARY 6, 1855.

WHOLE NO. 140.

## The Principles of Nature.

## LOVE AND WISDOM.

In a former article I attempted to sketch the three distinct states or degrees that every Individual and the Race must pass through in progressive succession, to attain Perfect Manhood: 1st, The Infant or mere animal; 2d, The moral or mixed, or learning; and 3d, The Spiritual, or harmonic, perfect, or Divine Man. First, The Infant or animal is an age or state of mere animal appetites, unerringly guided by Instinct, without variety, without choice; with no sense of Right or Wrong, of Duty, and attending Responsibility; with no freedom, with no virtue. This state corresponds to the first Age of the Race, enduring probably many thousand years, and to the myth of Adam in Eden. It precisely corresponds to the pre-existent state of all Spirits in Paradise, as described by some Revelations in Cahagnet, in Arnold of Poughkeepsie, purporting to be from the Spirit of Jesus, and others; a state of passive innocence, "knowing neither Good or Evil," innocent, but having no virtue. The Second, or moral, is above the animal, having an idea of Right and Wrong, of Duty and Responsibility, with a power to choose one in preference to all other modes of action; with Freedom to Will in accordance with the most powerful motives acting upon his nature. The characteristic of this degree is the action of the Perceptive and Reflective Intellect; thus, directly, or indirectly through Faith in Parents and other Teachers, he learns, or begins to find out the relations existing between himself and objects surrounding him, as well Things as Persons, which perception of relations constitutes Truth to him. The Infant or animal can by no possibility have such perceptions. Hence he is on a plane entirely discreted from the first. He has new Wants, new Propensities, new Feelings, and he has a vast variety of objects to supply all these new demands. Hence the necessity of learning relations and of using experience in deciding the choice or Will. All things begin in leasts and go on by successive increments till the thing or degree is complete, when it gives birth to an entirely distinct Thing or Degree of the same Thing. Hence, in this moral or learning stage, at first the sense and idea of Duty is extremely small, animal wants very largely preponderating and merely animal-motives influencing his will. As he grows, these less and less satisfy his needs; he is driven or attracted higher and higher by higher needs, requiring higher and less animal or sensual supplies, and with higher rewards or penalties in higher pleasures or deeper regrets or even remorse. Yet the moral is not an entire love of Goodness, Justice, and Truth. It is a battle between the fully formed animal man with his mere animal and sensual appetites and passions ending with self, and the gradually forming but not yet complete Spiritual man with his entire love of Spiritual Goods, such as Justice, Love, Beauty, Truth, Purity, all that God is and that has its Divine origin in and from him. The moral man, not yet entirely loving with all his nature these higher Goods, does not do good impulsively and from sheer love of such things, as the Infant loves its natural food, but he is influenced by Hope of Reward or by Fear of future Punishment, and thus made to choose the Right. Swedenborg calls this degree the Rational, which is the highest degree of morality below the True Spiritual, Complete Man. The mere animal looks only to self, but the moral man, being a discrete degree above the mere animal, never is so degraded as to regard self alone. It is a mixed animal and spiritual state; hence it regards self or others more or less, just in proportion to its development. No man living but what has some regard to making somebody else happy. Not the lowest sensualist is all an animal, but will now and then, at least, do an unselfish act. No! All God's children have something of His workmanship about them! But the moral man is virtuous only on account of this very temptation to gratify his lower or animal nature. Hence his very virtue arises and depends upon this very imperfection of his state of development. Hence the moral man, as long as he has any occasion to exercise self-denial, can not be the Grown, Developed man. No, he can not be the End of Manhood; much less is God a mere moral Being. But when the thorough conviction that "God is Infinite Love," descends from the Intellect into the Heart; when the appetites and passions of the lower man have been completely subordinated to the higher loves of the Spiritual man, then the warfare is eternally ended. Where fierce Discord reigned and devastated, where contending elements struggled in long protracted tempests, now Harmony dwells with perennial songs of Joy and Praise. The Spiritual now permeates and interpenetrates the appetites and propensities of the Animal, which is the Basis and Continent of the spiritual man. Each fulfills its use in sweet harmony henceforth forever. With absolute Faith in God as Infinite Love, he dwells with Him. He sees Him everywhere. The world glows, transfigured with the Divine Love, and Wisdom, and Power, and Beauty everywhere present. His Life is a Song of Happiness and Gratitude. Whatever happens, he knows it to come from Infinite Love, and so he fears not, doubts not, but thanks God for all things. If he found himself

in Hell he would know that he was placed there by his Father's Infinite Love and would praise Him there. Now he knows his destiny, an eternal Life of Progression in all that makes God what He is. What to him is wealth, or fame, or power? What the pleasures of the animal and sensual man? What the trembling hopes and contests of virtue? He is no longer subject to temptation. He is far above the Dominion of Motives. He fears no Hell. He hopes for no Heaven from his deeds. His deeds of Love are his Heaven. The moment Reason discovers a Law of God, he flies to obey it as his highest good, not for what it will bring him, not from fear of punishment if he disobeys. All God's Laws he knows to be expressions of His Will; in other words, of His Wisdom and of His Love; so he earnestly strives to ascertain these Laws, and, when known, he loves to conform to them. His Will is ever to be one with his Father's Will. "Not mine, but thine be done," is his constant, most earnest aspiration. He is at one with God. Love (not the love of the animal man, which is mere appetite and passion) but Love places him at once and forever in his true Relation to God, and all persons and things. Now he no longer thinks of self, but forgets himself in the joy of imparting of his abundance to others. He lives not in, but out of, himself. He lives "hid with Christ in God." He has had such a "living faith" in the true manhood of Jesus' Life that he has followed his example. He has loved and worshipped God for himself as Jesus did. He has been true to himself as Jesus was. He has resolved to be a man as Jesus was. He takes him for his "Elder Brother," and by his Divine Beauty of Life and Death he sees what man, by God's love, is forever capable of being; yes, destined, purposed to be. Christ symbolizes the spirit of "Love to God and Man." That formed in each heart is the Saviour, the real Redeemer, the Spirit that brings man to be "at one" with God. As such a spirit in the heart is the spirit of our "Elder Brother," it brings us into the society of Jesus in the spiritual world. Thus "God was in Jesus reconciling," not Him with his offending and guilty subjects, but "the world unto Himself." Thus in Jesus as in Perfected, Developed Humanity, the Human and Divine natures were united as they will be in all men, when we have become men. Thus man, beginning with our Elder Brother, is the "only begotten and well-beloved Son" of God. Such a Faith as this in the Divinity and meaning of Jesus is indeed a "Saving Faith." How overflowing with such spiritual truths is that best of all books, "the Book!" How the words of David, of Jesus, of John, of Paul come glowing home to the Spiritual man! He now understands them, while they were "foolishness" to the animal man, and must always be. They awaken echoes of harmonic tones in his soul. He aspires alone after God as his Portion for ever! He does not hate this world. He does not retire from its duties, its uses. No! This world of stars, and flowers, and Sons of God, becomes radiant with the Divine Love, and he rejoices to serve his neighbor. The more he can serve, the more use he thus fulfills. His Heaven is thus enlarged. His Heaven is in being of use; in thus serving, with wise love, his wife, his children, his parents, his relatives, his friends, his neighbors, his town, his state, his country, his world. He is thus really "highest in the kingdom of Heaven who is the real servant" of the most. So God, who is the servant of a universe, from seraphs to the microscopic insect in the air, is an Infinite Heaven. His Life is Heaven. Useful labor has a very "respectable" Parentage.

Such a true, complete, harmonic, Divine Man does not do right from any mere sense of duty and consequent obligation. Such notions never enter his heart. He does good because he loves to do good, because his nature, which was at first mere sensual appetite and passion, has now grown up, out of and above that, into real love, a nature of similar essence to God, who "is Love." Thus he is now Love, who before and at first was mere appetite and passion. Being now, as Real Man, essentially Love, that is his whole Life; for Love is Life, and whatever the love of the man is, that is the life of that man. His Life, a completed man, being now Love, his Life is love toward the Infinite Mother, and to all Her children. He can no more will to sin than an infant could love aught but its mother's breast, or than God could will to do wrong. It is impossible for him; and hence it is no virtue in him to love what he can not help loving with all his nature. The same constitutional necessity to love and do good impels him that impels God.

To have an earnest, living aspiration after the Good, the True, and the Beautiful, is thus the Essence, the Soul of a Perfected, of a Redeemed Humanity. This Love is the Soul of the Absolute Religion that binds us to God and man. To have this earnest longing, this love, as the vital, impelling force, is one thing, and the essential thing to a man who would be more than a mere sensual animal man, and who would live a good, a true, and a beautiful life as a Spiritual Man, as a Son of God, as a Child of Love. But Love, of itself, is not sufficient. Love knows not the means, the method, the scientific knowledge of what is the Will of God, as expressed in the Laws of Nature. Love acts blindly without Wisdom to discover and reveal these Laws. Wisdom points out to Love how to answer its prayer for Justice, by showing what Equity is; for Truth, by discovering what is Truth. Wisdom listens

to the calls of Love, and provides, by its intuitive, and observing, and reflective operations, the sure, scientific means and way of gratifying Love. Looking over the human world, then, we see everywhere two great wants: 1st—Spiritual Love; 2d—Spiritual Wisdom. 1st. We wish to substitute the Love of Goodness, Truth, and Beauty for the sensual appetites and passions of the animal man. This is a problem, for the solution of which the second want, Wisdom, true knowledge, is necessary. It is being solved by our modern as well as by all ancient Spiritualism, which demonstrates to the sensualist, the earthly, the materialistic man, that he is a Spirit, that he is immortal, that God is, and that He is Infinite Love. When men know the great fact of their immortality—that they are not mere bodies without souls; that there is a Here, but also a Hereafter, growing up out of this Here, reaping there what was sown here; that there is not merely a world, but a God manifesting His Love, and Wisdom, and Power by that world—then men will no longer love supremely gold, or rank, or ambition, or live merely to eat and drink, and to satisfy mere animal passions. Spiritualism is doing a great work in this respect. But scientific observation of facts and events, and their relations to us, thus discovering our relations to material objects and to each other, how we are affected by each, either pleasantly or unpleasantly, affords the only sure way of Salvation. By observing Nature we thus learn the Physical Laws. Our bodies are ever under these Universal Physical Laws, and we, the Spirit-tenants within this physical body, are affected to our happiness or misery, if we obey or disobey these laws. Gravitation, Fire, Water, all will injure us if we violate God's Physical Laws. Then there are Organic Laws, which perpetually express God's Will, and therefore His Wise Love toward all His organized creation. Laws are mere modes of God's Love, Wisdom, and Will; of His Being, and necessarily are as unchangeable as He is. His organic laws tell us what, and how, and when to eat and drink; how and when to exercise; how to sleep; how to be clothed; how to build our houses for various purposes; how to use the reproductive element; in a word, how to obtain, by adapting means to ends, healthy, harmonic temples, in which may dwell healthy, harmonic souls. We know that all things here are Effects of producing Causes. We know that we can, by adapting the means to the end, create children. Does any one doubt that there is a certain, fixed relation between the cause of that production and the produced effect, the child? Does any one suppose that the nature of the offspring comes by a blind chance? that the Passions, Propensities, and Sentiments of the cause have nothing to do with determining the Nature and Destiny of the offspring? Phrenology is a partial illustration of a universal principle. The invisible, inward power can only exist and manifest itself by an outward Form, which always exactly expresses the interior Essence. Form is merely the Mode of Being. Form must always correspond to and express the Spirit. Thus the spirit-man expresses himself outwardly by his General and Particular Form; by his Phrenology and his Physiognomy; by his smile, his voice, his gesticulation, his walk, his handwriting; by every outward act of his Life. Form is the Mode of Being. Thus a person's character can be, must be, revealed by the form of his head. A man is sensual, not because he has a preponderance of certain "bumps," but he has those "bumps" as an outward sign and exponent of his sensual nature, and as the result or effect of that nature. Is there no cause, then, for the nature? Did it come to the person by blind Fate or Chance, or by some Law of God which it behooves Wisdom to find out? In the animal, sensual man there is always a preponderating development of animal passions and propensities. In the spiritual, the higher moral faculties are correspondingly developed—each the mere expression of an inward Fact. As these natures, then, come not by accident, but by law, Wisdom must discover this law for the agents who would create, not merely a child, a new spiritual world, but a child with a Spiritual Head; with an inward nature of Love of Right, of Justice, of Truth, instead of the lower animal passions. Will not a child with small intellect, small conscientiousness, large acquisitiveness, and secretiveness, and caution—will not such a child, if in poverty and temptation, lie and steal? Would a child with large moral faculties and small sensual ones do so? It inherits, not alone a body, but its very nature, as a soul, from the nature and conditions of its creators, its Parents. Love, then, calls upon Wisdom for the knowledge how to create a Love-Child instead of a Wrath-Child; how to create a child to love goodness instead of animal gratifications; to love Truth and Beauty instead of degrading sensual passions. Love asks Wisdom to ascertain the effect of unloving, sensual unions, of hateful, repulsive unions, upon the nature of the being produced by such means. Love asks Wisdom to decide what are the natural laws of true Marriage, its Nature, its true Form, its End, or Purpose. Love, then, asks of Wisdom the effects of existing customs and laws, and especially of Divorce, where the parties find they have made a mistake, and Love no more exists between them, whether Love shall force such to produce Hate-Natures. Love asks of Wisdom to investigate the laws of transmission of qualities, which are so obvious, so that Love, in creating another of God's Spirit-Universes, may not thoughtlessly inflict

upon that Immortal, diseases of body and of soul. Here, at this very point, in the exercise of the sexual passion, lies the great fountain of evil that crushes Humanity. Passion is either altogether mistaken for an inconceivably higher and different affection, or, if Love really existed in the beginning of the married life, the sexual passion has been so ignorantly abused by every body, that Love has died quite away, and only indifference, stimulated by base animal passion, blindly rushes upon the Creation of a Human Soul, which should be the work of noble Artists; to create it a soul of mere animal sensuality and of wrath instead of Love! How much need of Wisdom has Love, praying for the kingdom of Heaven, and yet busy creating kingdoms of Hell! In answer to this first question, how to substitute Harmonic-Love-Natures for Sensual-Wrath-Natures, by means of true Marriage, Davis, Nichols, Wright, and others are trying to discover for us a true, scientific solution. For my own part, I confess that the conclusions of friend Wright seem well founded in nature and to be true: that true Marriage is only true Love, and is possible only in the Spiritual Man; that Passion is a very different and lower thing than Love; that true Love is only possible between one true man and one true woman; that variety is possible in Passion and in imperfect men, but never in Love, which is Divine and Eternal, or in Perfected Man; that the Reproductive Element should be, and will be, in a true marriage of Love and Wisdom, expended, in such marriage, according to the wish and condition of the wife; and, finally, only for purposes of reproduction in new creations. These, I doubt not, are God's Laws of Marriage, expressions of His Will as to our Sexual Relations. If so, we be to us if we heed them not! Hardly an "educated" man, even in the "science" of medicine, is aware of these physiological laws of the Reproductive Element—its end, its laws, its uses, and abuses. This is the grand cause of evil in the world, as it is perpetually creating sensual, animal wrath-natures, instead of its being a perennial fountain of Health, Love, Harmony, of all that Love forever prays for. Love wishes to receive Bread from Heaven, but unwisely, ignorantly creates a serpent that repays the mother's protecting bosom by stings of death!

A second great source of evil, is the circumstances of poverty, utter want, of all wretched influences that surround the child in present society, after it is conceived, borne, and born into the world, and which make up its conditions. This, in fact, includes its education, which, from its Latin etymology, is at once seen to mean all the influences, from first to last, that educate, or draw out, develop, unfold the interior powers in the germ, and mold and modify the inherent nature more or less favorably or unfavorably, according to the situation of the child in more or less congenial influences. Plants require a soil congenial in qualities and situation for a healthy, normal growth. Plant them in unfavorable soil, or where the vitalizing light and heat of Heaven can not reach them, and their development results in imperfection, deformity, and monstrosity. Scientific agriculture is founded upon the truth of this principle, and it is equally true of animals and of man. Principles are eternal and universal. Love now, with streaming eyes, turns to Wisdom, and asks if the influences of situation and circumstances, now so powerfully pernicious to the child, are eternal, and forever to be the same? Is there no cause for the horrible poverty, with all its effects, that now crushes down so large a portion of God's children? Is Society indeed founded upon principles of truth, and of course to last forever as it now is; or is it founded upon a lie, which should be dragged into the sunlight, there to die of its very exposure? Which is first, Charity or Justice? Love solemnly calls upon Wisdom for an answer. If I withhold from my neighbor what Equity declares is his, and I thus rob him, and then, in his want, I offer him alms, do I not add insult to injury, and am I not guilty of a double offense? Love, yearning to bless, demands Justice, demands strict Equity, before Benevolence can be permitted to act. Love wants no robbery, afterward followed by charitable pittance. Love would die outright at such a "whited sepulcher." As society is at present constituted, it is for the interest of all men to buy as cheap and to sell as dear as possible; to pay the laborer as little as possible for his wages. It is for the interest of every one everywhere, and at all times, to look only to self and not to others; to seek, not the well-fare, but the ill-fare of our brother; to build up the selfish animal man at the expense of the true spiritual man, which society should foster and build up.

Society has its origin in human nature, as well as in the necessities of our situation. No man can produce all the variety of things which he needs, but has to exchange his own productions, which he does not need and others do, for what they also have produced that they need not, but which he does. Society, then, is founded upon Commerce. The laws which regulate prices, then, are the fundamental laws of Society. If those laws are not founded upon Justice, upon Equity, as a consequence, Injustice and Wrong is perpetually done, which must produce its fruits in Discords, Hatreds, Poverty, Starvation, Robbery, Murder, Drunkenness, Prostitution, Courts, Jails, Gibbets, HELL. But if these laws of price or exchange are founded upon eternal right and truth—upon Equity—it must also bear its fruits of Love, Harmony, Mutual Coopera-

tion, Abundance—in whatever should result from obedience to a Law of Infinite Love. Here, then, is the proper place, after having noticed the physical and organic laws, which Love demands should be revealed by Wisdom, that they may be joyfully obeyed, as expressions of our Father's Will of Infinite Love to us; here, then, is the proper place to notice God's moral laws, to be scientifically discovered, like the others, by observing our relations to each other, and how we are mutually affected by them. To test now the morality of existing commerce; to show Love how much Wisdom can do for Her, I solemnly ask all Christianity with its demands for Justice; all Science, whether of Moral or Political Economy, this most simple but practical question. I am a surgeon. My neighbor has accidentally wounded an important artery in his leg—would soon bleed to death if the hemorrhage is not promptly arrested. The family send for me. In fifteen minutes I perform a simple but delicate operation upon the wounded vessel, stop the pouring life-stream, and soon my neighbor is well again. Full of gratitude, he comes to pay me honestly and equitably for my services. Can or will any Christian or Scientific moralist tell me how much of that man's labor, I, with Equity, with perfect Justice, with Christian Honesty, can demand? How much of his labor for my fifteen minutes' labor in equitable exchange? What is the law of Price, upon which existing Commerce and Society rests? Let me give the answer according to the present standard of Justice in our good conservative Christian Society. "The benefit conferred by the services rendered is the measure of your just and equitable demand. Value is the Limit of Price." Does Christian Science recognize this as a true Principle? It is a characteristic of Principles to be universal; true now and forever; true in this case and in all cases, in least as in greatest things. Let us apply this Principle here, then, of settling the Price by value of services. The Price of my services is, in strict Equity, to be decided by the value of my services to my neighbor. I have, in fifteen minutes, saved my neighbor's life. How many days, or months, or years of his future life and labor are equitably mine by this Christian rule? In fact, is it possible ever to ascertain the value of the services rendered? How much can Equity demand of my neighbor for saving his life? I open the Bible, which is said to contain all of Moral Truth—that is ever needed to save mankind, and there I shall be sure to find my question plainly answered. How much shall I or Equity demand? There I read those truths that are the soul of all true Religion. "Love God and man." I and my neighbor both do, so he wants to pay me, and I need a just compensation for my services. This Law of Love makes us both desirous of "doing justly," but what must he pay me? I must "love mercy." I do, with all my heart; but I must live and provide for my family, and pay my debts; and he, too, is anxious to give me the just amount of his labor for my services to him. "I must do to him as I would that he should do to me." That is the very feeling in both our hearts; but here is a practical question of just, honest demand which I may make upon him, when neither he nor I will feel that we owe each other aught, except to love one another. If that Principle of Value is right, then I may justly, before God and Man, demand, as my right, his services all the rest of his life, for that is the value of my fifteen minutes' labor to him. See where this Christian Basis of Commerce—this value as the standard of Price—would lead us! This standard of Value is then a false one, and it dies in the light of Truth as a Ruinous Lie!

Another answer is sometimes made by our Christian Society, when it beholds the glaring falsehood of its first answer. Value is not the limit of Price, but "a thing is worth what it will bring." If this is true, and I can be just and honest "before God and man," to demand just as much as I can get for my services, I may equally rob him as honestly as before. I shall be entitled to demand what I think he can be made to pay. I may justly combine with others to make the market price high. I may buy up necessary and limited productions, creating artificial scarcities by monopolies, and with the increasing need of my brother, I may demand more of his labor in pay. It is for my interest, then, to create scarcity; for the more Society need any article, the more I may justly charge. In times of very great want I am perfectly just to my starving neighbor if I demand an enormous price, for "a thing is equitably worth what it will bring," and thus fulfill the Law of Love! Is the Church—is Christian Society prepared to say that this is its Principle of exact Justice—of Christian honesty? Can the Church, the Bible, or the whole of our wretched Christian Society tell me exactly what amount of labor I may, with love, demand of my neighbor for my fifteen minutes' labor for him? The present maxims of Trade, lying at the very Basis of our Christian Society, that "Value is the Limit of Price," that "a thing is worth what it will bring," are lies—are no honest standards. From acting on these false Principles has resulted, as effects from causes, the present false, discordant, wretched Barbarism of our Dis-Society, making it the interest of every man to prey as much as possible upon his less cunning or more needy brother. How plain the causes operating before our very eyes! Is there, then, no true Principle of Equity—no true Basis for a Society who





